UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

H. M. S.

CHEERING SIGNS.

The sentiment of religious unity has been sounded at the Channing celebrations on all sides, from Geo. W. Curtis who classed Roger Williams, Channing and Emerson together as our three great apostles of "soul liberty," to Geo. W. Cooke, who saw beneath the names of Edwards, Hopkins, Channing and Emerson the same movement of thought. But this idea of unity was perhaps nowhere more strikingly expressed than in Mr. Beecher's address in Brooklyn. The scene itself was dramatic. Mr. Beecher, whose own father had so hotly led the fight against the Channing movement, was standing to praise that movement. But bravely did the son speak the word of reconciliation. He frankly recalled the times when he, adopting his father's thought, knew "that Unitarians were the children of the devil," and that Channing was "a man demented," was letting men "down to perdition and he ought to be silenced and all his followers scourged." He as frankly showed how far he has now gone to the other extreme of Channing's own thought, and declared in most heretical terms that God is "incarnated in every soul that thinks and in every heart that throbs," and that religion was never in any book" but only "in the heart of man." Against those who think liberality has damaged religion Mr. Beecher affirmed that "never before was God worshiped so much as to-day, by love, by sympathy, by self sacrificing helpfulness;" and he admitted how much the improvement is due to Channing, that "through no man more than Channing has it pleased God to shed abroad the influence that has brought men nearer to each other, and to a better understanding of His own character." He even said (if we may trust the report) that sitting there in the meeting he had "come almost to think that Dr. Channing was himself the light of the world." Yet he affirmed the spiritual unity underlying Lyman Beecher and Channing, as they stood "like two valiant men-of-war that are giving each other broadside after broadside and yet are on a gulf stream that is carrying them both along together in the same direction."

Such words from Mr. Beecher probably come as much from his philosophy as from his filial feelings; and we ought to be no less charitable. Certainly if he is the natural continuation of his father the philosophy is true. He makes the old terms more elastic than we are wont. When he said that the man who loves God or his fellow men "is a member of every communion and of every church, and orthodox in spite of orthodoxy or anything else," we should have said "is liberal in spite of liberalism or anything else;" though perhaps the radical woman was nearer right who insisted she was orthodox, straight in the faith, and that it was the Calvinists who were the heretics. When Mr. Beecher said he is "as good a Catholic as there is anywhere—all except their pope and cardinals and church and doctrines," it was even better than his definition of Calvinism as "what Calvin would have taught had he lived to-day." Mr. Beecher is not the man to make a dictionary or to be judged by one. Yet when he sees the unity that underlies all earnest movements from Romanism to Radicalism, he gets nearer to the center of the universe than the dictionary does.

By different ways we are all coming to the same light of reason. Nearly forty years ago Dr. Channing said "sectarianism immures itself in its particular church as in a dungeon and is there cut off from the free air, the cheerful light, the godly prospects, the celestial beauty of the church universal." Now the son of his fierce opponent tells us that the old theological ideas are being put out like the street lamps at the coming of the day.

Of course not many orthodox will share such "orthodoxy" with Mr. Beecher, or believe in that religious unity which he and Geo. Wm. Curtis and others see. The *Alliance,* for instance, (the only evangelical paper which has yet reached this remote contributor) includes Channing within the religious lines and praises him, but excludes his successors who take different views of Jesus's nature.

To show this irreligious tendency it notes that even the *Christian Register* "has no editorial protest against the free religionists, or against the non-Christians who mainly support it;" and says the older men of the Unitarian denomination "will soon pass away and leave the young radicals to run off with the whole flimsy arrangement into free religion, non-christianism and universal negation." Commenting upon Mr. Gannett's three phases of the Unitarian movement, "in the last number of that most able and suggestive journal, UNITY," (we can conscientiously return the same compliment) the *Alliance* prophesies two other phases, Hegelianism and Nihilism; and thinks that what Mr. Gannett calls evolution in religion "will prove to be evolution out of religion." It concludes:

> "We shall not, we believe, be accused of bigotry. We are not of those who believe that no one will get to heaven who does not believe in Jesus Christ by name, but we do most firmly believe that the denial of the divinity and atonement of Jesus Christ, is the open door towards that universal religion that embraces everybody and everything except self-sacrifice as a motive of life."

Well, we persist in seeing signs of unity even in this. To see Dr. Channing whom Mr. Beecher and many other people once thought "a child of the devil" now praised by the *Alliance* as having made the Christian church "sweeter and far more practical forever," is very encouraging in itself. But the *Alliance* goes further, and speaking of those whom it separates so widely from Dr. Channing, expressly refuses to deny that even they may "get to heaven." This hint of possible salvation even for "non Christians" shows such a widening charity that we take pleasure in calling attention to it, in fact this charity is carried so far that it ought to be criticised a little. For if these "non-Christians" and "free religionists" and "universal religionists," are so dangerous to religion, true charity itself ought not to allow them to "get to heaven" to carry the danger there. If they are bringing Nihilism they ought to be at least annihilated rather than carry it among the saints; or still better sent to the other place where Hegelianism would not harm. The "young radicals" themselves would say so. They do not indeed make any special boast of "self-sacrifice as a motive of life;" but they honor that noblest virtue quite as much as does evangelical piety, which has for long centuries appealed to selfish motives and worshiped under the text "What shall *I* do to be saved?" They probably have enough self-sacrifice to go without heaven rather than ruin it. The "young radicals" courteously thanking the *Alliance* for its mercy will yet feel sound in principle to decline its favor on those terms. If they are so good hen in the name of humanity itself do not let them "get to heaven."

Hence the *Alliance* shall not by us "be accused of bigotry," but rather cautioned against an excess of charity. Indeed we feel that it is working with us and preaching unity, though a limited one. It seeks an alliance of all professing Christians; and only excludes those four-fifths of mankind who from having heard nothing of evangelical christianity or having heard too much of it, are called "non Christians." Of course we think that the *Alliance* does not ally enough. In limiting religion to one divine name it ignores that "divinity of the human soul" which after all was Channing's central thought; as he said, it thereby not only excludes much divine goodness, but worse yet, to use Channing's words, it makes "a denial of the supremacy of goodness; it sets up something, whether a form or dogma, above the virtue of the heart and the life, which is the only distinction in God's sight," "is God himself dwelling in the human soul." In protesting against the "universal religion" it protests against the universal God and proclaims a fraction of a God and only a part of religion. Still it is enlarging its alliance and moving toward the idea of an all-embracing unity. Indeed some of its contributors seem to be already there in that idea; and we are glad to see that it always puts Prof. Swing's articles on its first page as a prophecy of what it is coming to. Probably it will yet ally itself with the "universal religion" and believe with Paul in a God in whom "all nations of men (and all *denomi*nations of religion) live and move and have being." Probably it will not always confine its alliance to those who "believe in Jesus Christ by name;" but will come to have that indifference to the mere name which Jesus himself showed, when, in what orthodoxy thinks his longest sermon and criticism thinks his most genuine teaching, he nowhere tells men to use his name at all, but twice rebukes them for doing so. The one "universal religion" of righteousness and humanity,—this is what all the denominations are moving toward. We feel sure the *Alliance* is helping to bring that religion; we hope it will live to see it; and we care not whether it shall call that religion "Christian" or "non-Christian."

"The presence of a noble nature, generous in its wishes, ardent in its charity, changes the lights for us. We begin to see things again in their larger, quieter masses, and to believe that we too can be seen and judged in the wholeness of our character. —*George Eliot.*"

Contributed Articles.

CHARACTER VERSUS CULTURE.

KATE GANNETT WELLS.

Is not restlessness one of the marked characteristics of the present day, among both men and women, showing itself among the former in perpetual striving for wealth, and in ambition of various kinds;—among the latter, in ambition also, and in discontent with the restrictions of home, or of humble life? Whence comes this restlessness? Is it a result of civilization, avoidable or unavoidable, or is it due to our temperaments, or to subtle special circumstances in the lives of all individuals, and is it healthy? As proof of its existence, read the novels of modern society; watch the faces you meet in the streets, or halls; count the multitudes that attend meetings and clubs of all kinds, from "seances" with paraffine moulds, and free love conventions, to literary gatherings, musical and debating societies, church conventions, and lectures of all kinds, whose nutriment can hardly be assimilated by the brain, so various are the subjects. Opportunities are too numerous. It is easy to listen, but to remember! Here are adjectives applied to women-longings: unfulfilled, pathetic, large-eyed, weary,—do they not all indicate restlessness? Are not the faces of those, to whom these words are applied, full of histories, of struggles, of uneasiness? Some few are radiant with happiness, or sweet with serenity. Then count the number of persons, who, having nothing to do, are worn out from worrying.

Both city and country life have become so complex, that, what is often true of one class is not of another, therefore, it may be doubted whether restlessness attacks the working class as keenly as it does the middle and wealthy classes, because the former have too much instant duty to perform to look ahead for more. Yet, if lately, at a diplomatic dinner in Washington, the seats of the guests had to be assigned nineteen times before each visitor had his proper rank;— and, if a rag-picker, who carried her rags on her back, congratulated herself on the marriage of her daughter to a man who carried his rags in a hand wagon, we may be sure that caste, as well as restlessness, exists in a democracy, each fostering the other. Amongst the middle classes restlessness shows its lf in a definite form, increasing in fierceness as larger incomes and want of occupation keep pace with each other. Women in comfortable circumstances complain of their work, and are restless in it. If circumstances are such as to compel pressure of work, then it becomes the duty for the mother, or daughter, or wife; the work is waiting for them. If ordinary women with average means prefer to put in exquisite stitches, to dust every round of every chair, or to fuss about generally with a business air as house-keeper, or to make calls or take long naps, or to have long chats; ought they to complain at night when the children are still to be put to bed, and the stockings are to be mended? Oh that injured air with which women refer to mending! For people of ordinary incomes it requires steady care to meet the demands of children, and house, and the married woman may often crave the independence of the unmarried, who, again, (when they have not some one dependent on them, which is very seldom the case,) feel the loneliness of the words, "I have no one but myself to care for." Restlessness invades them, they long to be and do more than their mental and physical limitations allow. Both married and unmarried often strive for culture, perhaps special ornamental culture; go so far and cannot go beyond, feel disheartened, give it up, except as occasional pastime, and while away the days, some in kindnesses, some in activities, others in listlessness.

Men do not complain of daily work as much as women; perhaps, because of their supposed greater antiquity in virtue, they see the uselessness of complaint, yet they are always looking for something better, often thinking that the salary or income above them, by innate right, ought to be theirs. When married, their restlessness is resolved into ambition for the home, which is only justified as the happiness of all is the measure of ambitious striving.

Another enemy to humble, quiet self-contentment,—which is very different from self-conceit,—is the subtle foe self-consciousness, coming as a most venerable inheritance from American and English ancestry, set round with religious tenets. It prevents our ease, our hospitalities, stifles our loud laughters, and generates the well-bred smile, makes us dread our enthusiasms, and our heart friendships, repels us from superior and inferior, and keeps us on the look out for snubs. But as soon as heart and soul are in any work, even house work, or book keeping, it begins to vanish. To be interested in a cause or movement, and to be a small part of it is a preventive, not only of self-consciousness, but of restlessness.

The life of our graduated school girls often shows this restlessness, whereas, if they had either learnt to do or know one thing thoroughly, or to be contented with not knowing much, but with doing manual work heartily and well, it would cease to torment them. When gifted with no special faculty and yet a fair average at school has been maintained, one fancies she can win in the struggle for a profession, or for one of the higher avenues of employment. All want a profession; all need an occupation, if not, restlessness ensues; competition begins with the struggle, the ranks are crowded with average persons at the bottom, only at the top is there room. But if not gifted with capacity (far beyond mere liking) for some profession, why not take ones self in hand and find out what one is good for. Aspiration will ever keep its ideals, but wisdom will recognize that the grasping of ideals is not within the reach of all.

Our men and boys all want to be more than many of them can be; they would be confidential clerk's; if clerks, book keepers: boys want to be office boys,

where they can pick up the business; farmers, to be gentlemen, or fancy farmers. This desire for advancement, irrespective of personal limitations, is the efficient cause of the increasing influx of restlessness in so large a number of men and women. Within its proper sphere it must always be a permanent element of human nature, but at present it is assuming undue proportion from the transitional state between woman's former quiescence and future definite activities and publicity, and from the deductions by men to the remark, that in this country every one has a chance to be President. Biennial state elections or a second Presidential term would be calamities to those who take "uppishness" as their motto in striving. That restlessness may often have a physical cause; be fostered by temperament (then only to be eradicated,) and by special individual causes, (then to be conquered,) are but secondary reasons for its existence.

It is constantly asserted that education and culture are antidotes to restlessness; they may be, to a certain extent, and the value of neither is to be decried. Education must be used as means of enjoyment,and not of livelihood alone,thus defeating the blessing it can become. Above education or culture rises the power of character, as cure for all the evils that beset us, and as the lever inserted under all difficulties. Instead of working to strengthen character by work for others, often unpaid, some seek to curb this restlessness by rushing into charities, doing good indeed, but making mistakes also; starting new schemes, instead of enlarging the basis of methods already existing; others, by an endless pursuit of lectures, and many by a dilettante culture, when they have no real interest in study. They aim too high in the beginning of their culture; enjoyment is a test of capacity, and capacity is increased by enjoyment. Neither culture nor education can ever alone cure restlessness. It rather increases it, by often leading one to try to overstep the limitations, that cannot be passed without injury to one's self or one's duties. The debating societies of men are often only opportunities for self display, and the history and literature classes of women, but an excuse for spending a morning some where elsc than at home. The culture, thus sought, comes from books alone, when often the mood of mind, or weariness of body make it impossible to enjoy them. Culture should also mean education of character, formed by the lessons of life, as well as by the printed page. Life experience is the greatest teacher. A truly cultivated man or woman possesses both common sense and book knowledge, and all culture pursued for selfish motives misses its beneficent power. Any one with real ability can not avoid creating, step by step, the path to knowledge, contentment, perhaps to fame. Yet, as there is but one eminent man in every four thousand, can we all hope to excel? though every day testifies to the importance of thorough work and information. Next to warm expressions of affection and the physical glow arising from a vigorous walk on a beautiful day comes the refreshment from study or casual reading. The hour or half-hour of one's own in a day or week, in which to bury one's self in a good great book, is a boon towards which the arrangement of all the other hours should tend.

It is said again that culture gives independence. It does give it very largely to the few who become specialists, but to the many, capable of general knowledge only, character will give more independence. But reading develops character! Certainly it does! yet if one's life does not offer time for extensive reading, a wise use of circumstances will make one noble and great. Perhaps we all start with dreams of future usefulness and attainments. Most of us plod along or skip along in our acquirements, until, by thirty years of age, we are sure, either that we shall be somebody and a specialist, or, that we shall be nobody, with slight stock of general information. Let the first, sure that he is capable of being a specialist, devote himself to it wholly, be utterly happy in it, and very grateful that he has actual power for one thing. Let the second, not waste his time in directions where no talent leads, but let him take up the daily routine of daily duties, thankful that there is much in quantity to do, live to help others in lowly ways, and when old age comes, trust that the serenity on the face will fully compensate for high intelligence.

Both men and women who attempt self culture must pass through the depressing stage of feeling that they never can succeed; unless from the outset they work for the love of culture alone. More time for study does not always give a corresponding increase in power and culture. People still must be guardians of their character, must abide within their limitations, hard as it is to do so, and be happy because needful to the niche in which they are placed. Every human being should create a home for others, not for himself alone; that is, he should shelter others in the wide sense of caring for, and helping them, often bringing them within his own four walls. One must make one's self, not one's house alone, into a home. Is not this home creating power, as an alleviation to restlessness, almost lost sight of in the general recommendation of culture? Cannot we be content within our intellectual limitations, because character can grow independently of adventitious aids?

Religion helps many in the struggle against restlessness; there are others, whose ideas of God and immortality, and whose trust in the universe, is so indefinite, and so confused with modern scientific results, that they will have harder work to acquire calmness or self poise. Yet, the necessity of working, and the impossibility of being much more than they now are, mentally, and a sense of shame at being mournful or cowardly, because of limitations, will help all. If "sorrow is the substance of life, and joy but its polish," yet, "life finds its justification in growth,"—our own growth, through culture secondly, through character first, for the sake of others, thus appeasing restlessness, by extending our sympathy from ourselves to others. That is why life is so hard, and so great, so full of rejoicing and sorrowing. "Our life is to be held out on our hands for any man to take." We all have periods

of collapse, outnumbered by building up years, when we learn to take just views of ourselves, and to be thankful for little opportunities. This process of falling and rising is repeated over and over, until in middle life, we have learnt self poise, and understood our own special limitations. Then work, manual or intellectual, (but in either case to be used beyond the mere demands for self support, for others benefit,) becomes our chrism and our salvation. We rest only to work again, and we think not of ourselves, except so far as uses; and many of us, in silence, take the very humblest services that the universe puts within our frail hands. It may be happiness, but it *is* duty, necessity, and thus, freedom,—and our restlessness has flown, and character as become the touchstone through which we approach others, and the fortification which we have built against all disappointment.

CONCERNING POOR ATTENDANCE AT CHURCH.

C. W. WENDTE.

A writer in *Unity*, not long since, inquired into the causes of the poor attendance at church in our day. His conclusion seemed to be that it must be attributed mainly to the unfaithfulness with which the church administered her trust, and her mistaken methods and general want of attractiveness to the people.

My own opinion is that it arises even more from the distaste of human nature for any continuous attention to the serious concerns of life. This want of inwardness, depth and moral earnestness in men and women is displayed no less in other departments of human activity. No theater, for example, can hope to maintain itself now-a-days which gives only the classic drama; even the higher walks of comedy are too serious for the indolent, thought-discarding, frivolous masses of the people. It is surprising how "uninteresting" the larger number of mankind find any earnest occupation with their better selves, and any care for their own moral improvement.

Meanwhile it is comforting, to the clergy at least, to know that this lament over a small church attendance is nothing new. It was raised as loudly by our spiritual predecessors, in what we are wont to call the believing ages, as it is by us at the present day. Martin Luther did not always have a whole conclave or a University for hearers at his feet, and he did not scruple to scold the thoughtless many for their indifference to church and sermon. A German paper recently told a striking story of the Reformer, John Brentz, famed in his day as a leading theologian, a mighty preacher, and the chief instrument in establishing the evangelical church in Suabia. His name and repute were known throughout Germany, and often his weighty counsel decided matters of importance in the church, and yet—worthy John Brentz often preached to empty pews. One day a stranger attended divine service in his church, and finding it for the most part empty, could not abstain from seeking the honored man in the sacristy and expressing to him his surprise at the fact. "For so small a congregation of people," said he, "I should hardly have troubled myself to mount the pulpit." The Suabian Reformer, without making any reply at the time, invited him, with kindly and modest words, to go home with him and be his guest for the day. As they were on their way to the house, they passed a road-side spring whose crystal waters, pouring through an iron pipe, were thrust with steady and forceful flow far beyond its source. Suddenly the preacher paused, gazed at the spring, and asked his guest, "Know you the greatest virtue of this fountain?" But the stranger knew not what to answer. Thereupon Brentz continued: "This is the praise of the fountain, that it always gives water abundantly and equally, whether there are many or few who draw it. Is it not thus with the preacher of the word of God? From them also should ever be poured a rich tide of the Water of Life, regardless whether there be few or many who gather around them." And the stranger who had thought to comfort Brentz, now pressed his hand in admiration, and was ashamed of his former presumptuous pity. Brethren in the ministry of to-day, is there not a lesson here for us? Let us always give the best that is in us, unconcerned whether we preach to a full or an empty church, so we preach the pure word of God in sincerity and in love.

JOTTINGS FOR UNITY.

S. S. HUNTING.

"He that hath, to him shall be given."

The more one has, the more he may have, for the additional gain is compounded with his original capital. This is a fundamental truth in morals as in business.

Every truth becomes a stepping stone to another, as in mental discipline, the broader the foundation the higher we can build. Every additional fact in life's experience brings us into new relations with some fact lying just outside of our experience, the knowledge of which may next be acquired. One foot added to the diameter of a circle, adds three to the circumference, and several to the area.

Every one's life is a circle whose shortest measure is his diameter. What shall we call it? We will call it his *motive*. In no way can we so readily enlarge him as to increase his diameter, ennoble and multiply the motives of his life. Great men have hight and depth, and also breadth. They cover a large surface in life by the comprehensiveness of their principles. Jesus had a moral diameter which seems to have extended from one side of the horizon to the other of human life. Others have had sublime motives of life.

Every virtue gained is additional advantage ground. The strength of every vice overcome, enters as power into its opposing virtue. Every victory demoralizes the enemy and make other victories easier. Truth becomes goodness by the using, and goodness becomes heaven in the life. Truths are stars in the life, they are also heavenly angels

that visit the lowest hills. By great motives common deeds are changed into great activities. Goodness is the essential attribute of the good, or God. Honesty is the coin that does not vary in value, and is current at the gate of the kingdom of heaven, in the absence of Peter, who is partial to his penny. The inscription on this coin is "pass in." It passes at sight inside of the kingdom, in spite of Peter and his penny. The balance that tests us is equity. The judge who presides is reason, and the highest point is conscience. Character is measured by one's mastery over himself. "He that is faithful in a little, shall rule over much."

THE UNITARIAN MOVEMENT IN AMERICA AND CHANNING'S RELATION TO IT.

BY W. C. GANNETT.

CHANNING'S METHODS OF REFORM:—NO "PERSONALITIES.

And now, what, on the whole, was Channing's relation to this transition movement, this which may distinctively be called the "Unitarian" phase? "He kept the leader's place, I said. In a sense he did; but the words may be misleading. The truth is that he had left the main defence to other hands, and *all* of the defence which assumed the form of *personalities*. Probably nothing in the nature of personal crimination ever escaped this man's lips or pen. He spoke of Orthodox champions with great respect and even tenderness, as of men sincere and simple and truth loving even in intolerance. Witness what he said of Dr. Hopkins—"this noble-minded man, one more example of the spirit of religious freedom" in spite of his intolerance and his "stern and appalling theology." "Old *errors*," he writes, "must be placed in new lights and broadly exposed. Expose *doctrines*,—let individuals alone." So he often phrased his principle, and his principle was his practice. It is far too much to claim for him, as has been claimed, that he introduced a wholly new tone of religious controversy; but he illustrated the very highest tone of controversy,—in that a teacher of reformers.

HIS METHODS POSITIVE, NOT NEGATIVE.

Next, it should be observed, that he fought but little even against opinions. Nothing that he wrote of a controversial nature remains unpublished, says his careful biographer; and the pieces, only eight or ten in number, show how very little of a controversialist he was, in spite of his fame of leadership. Apparently through all that stormy time he did not carry to his own pulpit one single sermon "against Calvinism," one set argument "against the Trinity," one systematic exposition of "the Unitarian system!" Think what a calm in his own soul, above the storm, that implies; what nobility of judgment, what true proportioning and right estimate of things by their real importance! "The most effectual method of expelling error is not to meet it sword in hand, but gradually to instill great truths with which it cannot easily coexist, and by which the mind outgrows it." "Never distrust the power of a great truth, fairly uttered." The words, his own, state his method of controversy. It was the positive, not the negative, method. His specific work as a "theologian" was to affirm and unfold the doctrine of divinity in human nature,—that larger and perpetual Incarnation ignored by those who made a single historic Incarnation one corner-stone of Christianity, and man's total depravity the other corner-stone. His work as a "social reformer" was to apply this doctrine of divinity in human nature, to human institutions—a work somewhat, and naturally, neglected by those who took the more hopeless view of the race. This was constructive work,—the destruction, the negation, was but incidental. This work was for Religion. The negation belonged rather to the *ism* which they might emphasize and organize who would,—not he.

NO ORGANIZER.

Not he: no organizer he. That is another point to be emphasized, if we would understand Dr. Channing. Indeed, he distrusted organizations of all kinds with remarkable distrust. Neither in the cause of war, nor of temperance nor of abolition of slavery—his three chief lines of social work—nor of Unitarianism, would he ally himself to "parties;" fearing their tyranny only less than he feared the tyranny which they opposed. True he openly on all occasions shared their reproach with his fellow believers; he took the front in the first announcements, and afterwards, as need demanded him; but as openly he refused to identify himself with any settled and consolidated system called "Unitarianism." He took but little interest in the "Unitarian Association." His own preference would probably have been to speak, write, publish, confer together in an annual meeting under some slight bond of union. And in this preference he had the sympathy of many of the older Liberals. It was the younger men that, for good or ill, "organized" Unitarianism into a denomination.

In one word, Channing was the Inspirer, not the Organizer of the Unitarians; the Prophet, in no sense the General, of their movement.

NO SECTARIAN.

As he grew older, and, withdrawing from his parish work, gave his mind increasingly to the social applications of his views, in pamphlets on the slavery question and the elevation of the laborer, the prisoner, the intemperate; as he grew older doing this, his interest in the Unitarian *ism* even lessened. The open mind, the principle of liberty in religion, the freest use of reason on its problems, he seemed to trust to more and more—the day's solution of these problems, less and less. "This Unitarianism which so many seem to think is the last word of the human mind, is only the vestibule! We have everything to learn." That was said quite early in the "Controversy," I believe. But in his later years such expressions grow even common. "I have little or no interest in Unitarians as a sect. I have hardly anything to do with them. I can endure no sectarian bonds. Old Unitarianism must undergo important modifications or developments. It can not quicken and regenerate the world. It pledged itself to

progress, as its life and end; but it has grown stationary, and now we have a Unitarian orthodoxy." This was said in the opening years of the "Transcendental" period, that which I called the third phase of this whole transition movement. It indicates no symptoms of return to the old Orthodoxy, surely. Neither does it indicate sympathy complete with the young Transcendentalists, Emerson and Parker and their friends, who now began to follow out the logic of the Unitarian principle to results quite different from those which Channing cherished. What it does indicate is sympathy complete with that principle, that method as, above all other treasures, the thing most precious to religion.

His advice to the friends who brought him the little covenant of the Newport Unitarian church, formed in 1835, shows at once the daring of his piety and his fear of harm to religious liberty. The one thing he demurred at in the covenant was the expression "Believing in one God, the Father." Channing, whose very life was that belief become inspiration and serenity,—Channing, whose sermon at the dedication of that very church was on "The Worship of the Father, a Service of Gratitude and Joy," demur at that confession? Yes, *in a church covenant*—fearful lest even that dear faith might exclude a true worshiper and set orthodoxy of opinion above the filial and fraternal spirit.

Here we must stop. The second phase of the transition in American theology was passing to the third, and Channing's death in 1842 almost marks the date of the passing. His relation to that third phase can be told in a single word: it was the relation of a dawn to a day-break, of a May to a June. We will not speculate on what his own opinions might have become, had he lived on to "inspire" men through that June-time with his gracious "prophecy." Let no young "Radical," emphasising his Bible criticisms and miracle-denials, dare to claim him. Let no "Conservative," clinging to the dear old *ism*, dare to claim him, either. Channing would have been above them both, even as in his life he was above such things full of the unessential. One thing only may be said with full assurance, for one thing they both may claim him as their own, and with them all truth-lovers in all Churches—namely this, that Channing, were he living, would be as "young for liberty" to-day as the day when his lips made men feel the Eternal in them and "know by his eyes that those eyes had looked on God."

RELIGIOUS UNITY.

V.

M. J. SAVAGE.

I must confess to a little astonishment at one sentence in Mr. Herbert's article in your issue of March 1st. In his "Unity—What? How?" he says, "M. J. Savage seems to think that unity must be some unity of opinion." Mr. Herbert must have carefully refrained from reading what I have written on the subject; for my last article in your paper wadevote d to proving that I did *not* believe in anything of the kind. And the very last sentence in that article declares my opinion that any such search for unity must be "*illusory*."

Dismissing that misconception then, let us now turn to the topic of how religious unity must be sought. For I doubt not that *some time* it will come. We must not be in too great a hurry. Man has been on earth for—probably—two hundred thousand years. And yet civilization is only about five thousand years old. Civilized man, then, is only in his infancy as yet. Many good things will come, and religious unity will be one of them.

The intelligent part of the religious world is already coming rapidly toward agreement concerning one main point—*the meaning of "the kingdom of God."* It is being seen more and more that it can only mean obedience to all ascertained laws of God, in body, mind and spirit: or, to put it into other words conformity of the whole life to the laws of God. Some may look for that kingdom here; others may think it will only be found in some other world. But wherever found, that is its only intelligible meaning.

As to *what* these laws are in particular, and *how* this obedience is to be brought about, I see not how there can possibly be any agreement except through—what I believe is coming rapidly—the triumph of the *scientific method.* So long as supernatural revelations, inner lights, or personal and private intuitions are allowed in court, the jury can never agree, for the simple and satisfactory reason that there is no possible way of bringing these things to any test. It is not any special scientific *theory* of which I speak, but only the scientific *method.* But this is coming rapidly to the front, and is destined to rule the educated world.

When, therefore, it is seen that the kingdom of God is obedience to the natural laws of God's universe; and when it is seen that these are only to be discovered by observation, experiment, verification—the scientific method—then we shall have the same unity in religion that we have anywhere else. It comes to this then, that religious unity can only be found in the unity of *a common purpose to find and practically apply the truth of things in the life of man.*

This unity of purpose is the only unity that is needed, and the only unity that can exist among free, honest and intelligent men. This is the unity of science. All over the earth the workers of science agree in the faith that all truth is safe and self-consistent; and their one aim is only to discover and apply it. We want their faith and their method in religion. When we have these, we have all. Different church organizations and names will then be of no more account than the differences in organization and name that exist between scientific societies in Germany and the United States. Questions of robes or rituals will be of no more importance than the differences between the cut of the coats worn by Prof. Tyndall and Prof. Marsh. The *one purpose* will swallow up all, and make all else insignificant. I see no hope not only, but no possibility, of any other kind of union. And I see no reason why any other kind should be regarded as desirable.

THE AFGHANISTAN WAR—ETHNOLOGICALLY CONSIDERED.

O. F.

I hear the question asked, who are the people against whom the British government is waging war in Central Asia? The interests surrounding the question are so involved that the war attracts but little interest outside the parties immediately concerned. To the student of history, however, both sacred and profane, the question suggests an ethnical problem of some interest, which, so far as I have noticed, has escaped observation. Attention being awakened, I find, on referring to notes of past reading, the evidence (interesting in itself, but peculiarly so at this present time when the composition of the British ministry is considered,) that large remnants of people, evidently of Hebrew origin, are to be found in Bokhara and Afghanistan.

This fact being established, the question naturally arises, whence came they? And this again suggests for answer two great crisis in Jewish history as the source: (1.) The dispersion of the Ten Tribes by the Assyrians, called in by Ahaz, king of Judea, about 740 B.C., to settle the long existing quarrel between Judah and Ephraim—and the sweeping away of "27,280 families," fifteen years afterwards, into the cities of the Medes. (2.) The final disruption, on the destruction of Jerusalem by the Romans.

Before this latter period the imigration of this people, when undisturbed by outside pressure, was small. The captivity, as it was called, makes a larger show in history than the two periods cited, but it was of far less consequence in moving the multitude, than the first movement provoked by king Ahaz. Nebuchadnezzar did little beyond removing the chief men and priests of the temple, and the number of this class was added to on each of the three visitations. It was these men that stirred up rebellion to the new rulers, and eventually compelled the destruction of the walls of the conquered city; but, according to 2nd Kings, "the poor of the land to be vine-dressers and husbandmen," were left. The carrying away into "captivity" was in accordance with the rules of warfare of the time, and in this instance amounted to what might more properly be termed detention. The "captives" were, as a body, under small restraint; allowed to pursue their avocations; establish schools; building up a permanent community in Babylon, that long remained wielding an influence in affairs. When, after fifty years detention, they were permitted by Cyrus to return to their beloved Judea, still under Assyrian rule, as many went as chose to do so, leaving a large remnant behind, who remained under the home government from choice. The departed were not of the migrating class. Consequently, the Hebrew colonies we find dispersed over Asia came originally from the two principal causes cited, and almost entirely from the scattered Ten Tribes.

The remains of the scattered Tribes have been looked for in all directions. The student of biblical history is too often led too overlook the natural, in search of the supernatural, But, as yet, the question remains shrouded in doubt, if not in darkness, to the average student. Traces of the lost tribes it is claimed have been found in Mexico, (see Simon's on Israel in America;) also in Malabar and Japan. According to Latham in his "Varieties of Man," there are multitudes of Jews in the North of Africa, to which fact a native preacher bore testimony before the British Association in 1848. England is supposed to have received a portion among the Scythian horde, designated by Ptolemy as "Saxones," who, according to Turner, found their way through Western Europe in the decadence of the Roman empire. And, lastly—though I do not mention the fact with a view of throwing ridicule on the question—the Mormon prophets claim that the Indians of this continent are the veritable lost tribes, for whose redemption and salvation they were specially designed.

The history of the people known to the ancients as Scythians, is obscure; but the country they inhabited is well defined. There was a bond of sympathy between them and the Israelites, the Medes and Persians being their common enemy. The prowess of this people in battle is matter of record, and the addition to their number of the Ephraimites, famous in their own land as horsemen and bowmen, must have been welcome. About 641 B.C., they made an inroad into the country watered by the Tigris, while the Median king Cyaxares was besieging Ninevah, and completely defeated him. The story that Heroditus tells of the attempt by Cyrus to subjugate the Messa-Getæ, (the Greater Goths,) in which he lost his life, opens an interesting field for speculation in relation to Jewish influences of the time. Was he prompted by the Jews of Babylonia, still smarting under the remembrance of the old conflicts between Judah and Ephraim, to undertake the war? Stranger things in history than that have occurred. The scattered tribes as they went out from Medea and Mesopotamia, took refuge among this people, and were ultimately blended with the Saciæ and Gatæ in their migrations. Their place of refuge, doubtless, was known to the Jews in Babylonia; to this day the old breach remains open.

But to return: the presence of Hebrew people, among, or in the immediate neighbourhood of the nomadic people inhabiting the country around the Caspian and Black Seas, is made certain from a variety of sources. Ptolemy placed the Sakai or Sacæ beside the Messa-Getæ, and counted them among the Scythians. They became so prominent that Pliny mentions that the Persians called all the Scythians Sacæ. Strabo places them eastward of the Caspian, and states them to have made incursions far and near, to Armenia on the one hand, and Bokhara on the other. The passage from the latter to the neighboring territory of Afghanistan, the present seat of war, was both natural and easy. And it is just there that we find at this day large remains of a people unmistakably of Hebrew origin.

The striking resemblance in features and person, of the people now resident in that region, to the Hebrew type, has been noticed by residents and travelers from early periods. Without making a study of the subject, I shall glance at a few instances readily at hand, but enough to make clear the point I have raised.

We will begin with Dr. Wolff, a Jewish missionary, who is reported as saying: "I was wonderfully struck with the resemblance of the Youssouf-Szye, (tribe of Joseph,) and the Khybere, two of their tribes, to the Jews." Moorcroff says of the Khyberes, "They are tall and of singularly Jewish cast of features." These writers are quoted by Dr. Moore in his work on the Lost Tribes. But what is more to the point, these tribes have named themselves Beni-Israel (children of Israel,) refusing to be called Jews, from time immemorial; and the names of their tribes, especially that of Joseph, which includes Ephraim and Manassah, are Israelitish. Add to

these incidents the concurring fact that, Hebrew names of places and persons in Afghanistan, are of far greater frequency than can be accounted for, through the more recent Mahomedan Association—names existing before the advent of Buddhism or Mahomedanism; all accounts agreeing that the present inhabitants are the descendants of a people inhabiting the region from a very remote antiquity.

Mr Elphinstone, who from his long residence at Cabool, in the service of the East India Company, early in the present century, had good opportunity for observation, says: The Afghans "seem early to have possessed the mountains of Solimaun, or Solomon, comprehending all the southern mountains of the kingdom." The highest peak of this range is called Solomon's throne,

Mr. George Forster, in his journey through the northern part of India, Kashmere, Afghanistan and Persia, and by the Caspian into Russia, in the latter part of the last century, attempted to limit the final distribution of the Israelitish tribes to Afghanistan. The presence of so large a number of unmistakable Hebrew descendants in the secluded valleys, might well at that time impose the idea on a casual observer. The dispersion was wider than that. They were found in Armenia, and north of the Black Sea. Their progress may be traced eastward around the foot of the Caspian, and on to Afghanistan; thence into Hindostan, Tartary, and at last into Burmah and China. Their widening dispersion occurred, doubtless, after they had become Buddhists, and after the infusion of the Hebrew spirit into the new religion, when it arose—*if that spirit did not itself give birth and life to the religion of Buddha.*

In the war now raging in remote Afghanistan, we see the energies of a great nation, "a stranger to Israel," wielded by a lineal descendant of Benjamin and Judah, for the destruction of a remnant of their ancient rival. The student of biblical history may see in this curious conjuncture something of the supernatural. It would be an easy way of accounting for frequent repetitions of history. The philosophical student would claim that effect follows cause, according to natural law. But who shall trace, through the vista of centuries, the cause that arrays brother against brother, nation against nation, in their nearest social and political relations? The nearer and the remote teach the same supreme law, reaching all alike, nations and individuals—"Do justice and love mercy. This is the natural law. The supernatural is embraced in it as in Creature and Creator. The offender incurs the penalty, whether he lead a mob or rules a nation.

Sandusky, February, 1880.

THE VACANT PULPIT.

C. T.

Who should fill it? It had now stood vacant for more than a year, and the question was yet unanswered. Not that candidates had not appeared—and disappeared—(the congregation was somewhat particular); nor was it that they had not pleased. Each of the reverend gentlemen who had offered from his best vintages to the suspicious palates of the sippers and tasters of the "4th Trinitarian," had secured a little *coterie*, of friends; but each, also lacked the majority of voices requisite to place him in the niche of honor.

The former pastor of the "4th Trinitarian" had been a slight man, physically, with a quiet ability, a silvery voice and a never failing sense and custom of decorum: it followed, that a slight man, physically, with a quiet ability, a silvery voice, and a never failing sense and custom of decorum, should succeed him. It was not difficult to find these several qualities, but to find them combined in the same man—there was the rub. Could this only have been accomplished some of the ladies of the congregation would have been willing to forego a number of other, and minor qualities, which, nevertheless, they privately considered quite important; such as, that the minister's wife should be a woman of force in local mission work; that the minister himself should be of pleasant address, and should, after using the great Bible, invariably place it with the gilded edge displayed to the audience, &c.

But the right man did not appear, and, in the search, enough stones were rejected by the builders to have become the heads of half-a-dozen respectable corners. Some of these (to continue the figure) might, no doubt, with a little dressing, have served for the pastoral column, but the very fact that dressing and carving were required, showed conclusively their unfitness, to the minds of the expectant parish.

A somewhat amusing feature of the quest was, that the builders soon began to look upon all pastoral material with an eye to their own peculiar niche, and to pass upon its merits solely with regard to its personal fitness for the void, in the "4th Trinitarian." A granite block too broad for their use, was rejected with a contumely which failed to consider the pressing need of broad granite in other fields; a limestone shaft, too narrow, was thrown out with like scorn, and an honest soapstone, with a world-wide reputation for heating cold feet, and with no higher aspirations, and no desire or disposition to be used at all, was treated with a *hateur* which would have been fatal to a stone of less warm and genial substance.

But time passed on: the sap rose and fell in the trees: the seasons, one by one, abdicated in favor of their successors; and the moon continued to look down with a smile of quiet sarcasm upon a world whose fiercest struggles are over unimportant abstractions. Gradually, but surely and coldly, the cruel truth pressed itself home to the convictions of this, at first, incredulous congregation: the providence of God, which with such nice discrimination had raised up men for the delicate stations of far Cathay had made no provision for the needs of just such a Christian church as this. The quest from the beginning had been hopeless!

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

INDIANA.—Rev. Geo. W. Cooke, of Indianapolis, has recently been preaching for Theodore Parker's old church—the 28th Congregational, in Boston.

Rev. W. C. Litchfield has been compelled to abandon the work so earnestly begun at Hobert, and vicinity, on account of the unfavorable effects of the climate.

BURMAH.—The *Signal* says that the King of this realm recently sacrificed 700 of its subjects in one day, as a thank-offering for his restoration to health. The king had better subscribe for "*Unity*."

FREE WILL BAPTISTS come in for the next Centennial. They celebrate theirs at Weirs Landing, N. H., July 21. They have done their full share towards Freedom, Fellowship and Character in Religion.

MONTREAL.—Catholic and Protestant Clergymen have been holding a joint-discussion on the question of Purgatory, and the "New Religion" says they did not grow fierce. Purgatory is a humanizing modification of the Protestant hell.

NEW HAVEN, CONN.—"Evolution or no Evolution," is the line upon which a schism is threatened in Yale College. Prof. Sumner says "Herbert Spencer's Sociology" must be a text book in his class room, and Dr. Porter says that is naughty.

CLEVELAND, OHIO.—Unity Church is cozily housed at last in its new Church, which is much liked throughout the city for its neatness and taste. A new organ has been ordered of Sterne & Turner, of Springfield, Mass., and the finishing touches are being put on, preparatory to dedication. F. L. Hosmer is receiving a generous hearing in this city.

QUINCY, ILL.—Miss Cora Benneson, one of the two lady graduates in the law department of Michigan University, made "one of the strongest arguments ever made before the law department of the University," says the *Womans' Journal*. Miss Benneson is of the "*Unity*" household, and will be able to discover the unity between the Law and the Gospel. Until their identity is discovered, there will be much profitless friction in religion.

ST. LOUIS.—William Henry Channing lectures this week before the Washington University, on "The Four Ascending Steps of Human Life." On the 16th of this month, the Mission Free School building of the Church of the Messiah, is to be dedicated. The building is at once a school house, a home, and a church, and has been built at a cost of $25,000. The sermon is to be preached by Dr. Eliot, and addresses to be made byMessrs. Snyder, Learned, Partridge, J. L. Douthit, and J. Ll. Jones.

WISCONSIN.—Rev. G. E. Gordon, of Milwaukee, is to be absent during the month of May. He is to deliver a course of lectures before the Cambridge Divinity school, on some of the practical problems of Social Science. The Kenosha Unitarian Church is waiting for Sept. 1 to come, at which time Rev. R. L. Herbert is to enter upon the duties of a pastor. The minister of All Souls Church, of Janesville, has just completed a course of six lecture-sermons, delivered on successive Sunday mornings, on "Home-making," as follows: 1, Wooing and Wedding; 2, Home-building; 3, The Kitchen; 4, The Dining Room; 5, The Nursery; 6, The Study.

MICHIGAN.—This State bids fair to deserve the banner, as the leading missionary in the cause of liberal religion, which, for a year or two, we have supposed to belong to Iowa. Two and three day missionary meetings have been recently held at Adrian, Coldwater, Lowell, Ionia, Battle Creek, with missionary Kittredge in the field, holding other meetings not heard from. Rev. T. B. Forbush is to be installed as pastor of the Unitarian Church at Detroit, May 5. The State Conference to meet at Kalamazoo May 17–19. At Ann Arbor was held what would seem to be, one of the most interesting Channing services in the West, addresses being made by Judge Harriman, Dr. Wilson, Mr. McReynolds, Mr. Burt, of the University, Dr. McLean, Judge Cooley, and Mr. Vaughen. Mr. Alger delivered the memorial address at Detroit.

IOWA.—The I. U. A. mourns the loss of its most efficient missionary, J. R. Effinger, who, in two years and a half, has created a "cause" in the State. The movement at Des Moines has been started by him, and his wise work, far and near, has been noticed from time to time in "*Unity*." Iowa had but two Unitarian churches in the State at the time he entered the field, but with the active and devoted co-operation of Messrs. Clute, Hunting, Mrs. Cole, and a few laymen, more money has been raised, and more work done, than by all the other State Conferences in the west.—D. H. Rogan, of Newton, has become pastor of the Universalist church of Cedar Rapids.—B. F. Rogers, formerly of Whitewater, Wis., is working with the liberal parish at Mt. Pleasant.—Miss M. A. Safford, who has spoken the Gospel of Unity so effectually at Hamilton, Ill., is to spend some weeks in May at Des Moines, Iowa.—The annual meeting of the I. U. A. is to be held the last week in June, at Humboldt, Iowa, where Rev. Oscar Clute has recently been delivering a course of lectures, and where, at that time, there will be a new Unitarian church dedicated.

CHICAGO, ILL.—An old legacy left some years ago is expected to reach the "million dollars" four years hence, at which time it is to be invested in a grand polytechnic school, in which no pains will be spared to fit young women to earn their own living.

—The *Alliance*, of April 17, contains the fullest report of the Channing Centenary, held in this city, publishing the addresses of Prof. Swing, Drs. Thomas and Lorimer, and Mr. Alger, in full.

—The Supreme Court of Illinois has decided that the authorities have the right to enforce the reading of the Bible in public schools, against one McCormick, a Catholic, whose son was expelled for studying during Bible reading. Is not the conscience of a Catholic held sacred under the Illinois law?

—A writer in the *Northwestern Christian Advocate*, deplores the fact that Ministers "carry their investigations to extremes. It is certain, that but for their purchases, skeptical publications would be much less profitable, and consequently much less numerous. It is also evident that but for the advertisement given by the pulpit to infidels and their utterances, many more well-known theories, popular infidel works, and famous enemies of Christianity, would have perished without a name among men. * * * *

"But for these gratuitous advertisements, the leading infidel lecturer of the day would long since have found his diatribes unprofitable. Ministers crowd his audience-rooms with immortal souls, and his coffers with shining dollars."

Perhaps thereby the cause of truth is advanced. The complaint of Dr. Colman may remind some that "He maketh the wrath of men to praise him."

ENGLAND.—The *Unitarian Herald* of the 2d inst., contains a report of the Manchester Sunday School Association, which recently held its annual meeting at Liverpool. Rev. J. Freestone presented a study of "A Century of Sunday Schools," from which we learn that the first Sunday School was established by Theophilus Lindsay, in 1764. Robert Raikes organized his first Sunday School in 1780. The

writer thinks that the Sunday School "has supplied most of the workers in almost all of the good movements of the day," notwithstanding that "too many of the lessons refer to modes of life and thought of a long past age, instead of giving an ideal of a manly life as it should be to-day."

—Dean Stanley, in a letter read at the Channing Centenary in London, says that "his character combined a deep seated patriotism with a passionate love for the whole world. The true reformation Channing had remarked was yet to come, and while believing that the time would arrive when sects would be at an end, he longed to witness the day when men would unite in the interests of truth, apart from party or doctrinal views."

—The readers of the Encyclopedia Britannica, seem to relish the heresy of Prof. Robertson Smith, however distasteful it may be to the Presbyterian Synod of Scotland. He is to contribute the articles on Haggai, Hebrew language and Literature, and the Epistles to the Hebrews, in the forthcoming 9th volume.

—The Bishop of Lichfield, according to the *Independent*, tells his Clergy that the words translated, "eternal" and "everlasting," in the Bible, does not necessarily mean endless, but "very long."

—The Society of Friends in several of the leading cities of England have established First-day schools, for the education of adults, exclusively. 826 attend at Sheffield, and 3018 at Birmingham.

—Our American brother, Rev. E. C. Towne, has been getting into some kind of trouble in Sheffield, on political grounds, having spoken of Beaconsfield as "our Bedouin Ruler."

—Dean Stanley has invited Renan, the French rationalist, to deliver a course of four lectures, in Westminster Abbey.

ILLINOIS.—What is Iowa's loss is the gain of this State. Bro. Effinger has been heartily welcomed by the liberal friends at Bloomington. He begins his ministry to the Free Congregational Society of this place under most encouraging auspices. Mr. Effinger is a worthy successor to such a line of prophets as Codding, Ames, Harrison and Thompson, and deserves to reap some harvest for the seed they have sown, for he will think more of sowing than reaping.

—Geneva is realizing how trying it is to have a good minister, for some one else is sure to want him. They are anticipating a bereavement of that kind.

—The pulpit of Unity Church Chicago, is to be occupied for the next three Sundays by Chas. G. Ames, editor of the *Christian Register*. *Unity* smiles at the prospect of such genial contact for three weeks, and if it should prove always, it would laugh right out.

—Rev. Mr. Fisher's work at Alton, is of that quiet kind that characterizes efficiency. He has just concluded a course of 13 Sunday evening lectures, on subjects ranging all the way from Noah's Ark, to Compulsory Education. Besides conducting his regular morning services, translating Coquerel's five lectures, "*Conscience et La For?*" and being the parish mechanic, who is always painting up or smoothing down something around the church or parsonage. Bro. Fisher is very deceiving in his looks. One would suppose he could not do much, but he can.

—A minister who dares build him a house to live in, in these migratory days is one who shows his faith by his works. Such a man is Bro. Miller of Geneseo. One of the few pillars of "Unity," who sits under his own Vine and Cherry trees. The house was warmed centenary week. Messrs. Clute and Hunting came over from Iowa to help him.

—With the 1st of May the Third Unitarian Church of Chicago, takes full possession once more of its church building, and Rev. E. I. Galvin will begin his morning services. For two years, the Spiritualist Society, under the leadership of Mrs. Cora V. Richmond, has occupied it, and their meetings have been very largely attended. Rev. Brooke Herford has closed his course of evening lectures, and during the months of May and June, he and Bro. Galvin are willing to speak in the interest of the Gospel of Unity in any suburban town reached by a Sunday afternoon train. Parties who would like to arrange for such services can apply either to the gentlemen themselves, or to Mr. Jones, Secretary of the Western Unitarian Conference.

—Bro. Douthit, of Shelbyville, has at last come down with the newspaper fever. "*Church and Home*," is the result. A monthly devoted to the cause of "Good will to men" in general and the advancement of fellowship between the Shelby county parish in particular. Nothing but good can come from such a paper falling from such a hand. Unless it be harm to the missionary's purse which ought not to be. The sheet that smacks of the home soil is the one that is most effective, in no other form is the printed word so potent upon the average mind. "How many hired servants of our fathers have money enough and to spare" Hope they may give the *Church and Home* enough of it to save it from the only disaster possible to it, need of support.

—The event to be recorded for Illinois, in this issue, is the meeting in joint session of the Wisconsin Unitarian Conference and the Illinois fraternity of Liberal Societies, with the Christian Union Society, at Rockford, on the 13—15 ult, The beautiful Court room in the stately new Court House, which is the pride of Rockford, was well filled from first to last. The programme was realized without an omission. The number of delegates from abroad was encouraging. The hospitalities of the people and reception at the parsonage by Dr. and Mrs. Kerr, were most hearty. And above all the spirit of the meeting was great, and at times intense in missionary fervor. Three of the papers are to be given, in parts, to the readers of *Unity* in due time, viz: E. I. Galvin, on Associated Charities; Mrs. Dr. Julia Holmes Smith, on Heredity, and Mrs. C. J. Richardson's report of her experiences in trying to arouse an interest among the women of Illinois in Unity and its Headquarters.

MICHIGAN UNITARIAN CONFERENCE.

CHARLOTTE, MICH., April 21, 1880.

The semi-annual meeting of the Michigan Unitarian Conference will be held at Kalamazoo, May 17, 18 and 19. The opening sermon will be preached Monday evening, by Rev. T. B. Forbush, of Detroit. The exercises will consist of essays and discussions on living questions. The Unitarian Society of Kalamazoo extends the hospitality of its homes to visitors. We condition our fellowship on no dogmatic tests, but welcome all who desire to work with us in advancing the Kingdom of Right, and Truth, and Love. Please extend this invitation to the friends of "Freedom, Fellowship, and Character in Religion, in your vicinity."

Fraternally yours,

J. N. PARDEE, *Secretary*.

EXCHANGE TABLE.

F. B. C.

New Covenant: "Chicago has 213 churches and 3,000 saloons. The churches are opened twice a week, the saloons are opened seven days in the week, and seven nights in the week are brilliantly lighted and warmed."

Woman's Journal: "Rev. James Freeman Clarke, in his very interesting bit of autobiography read at the reception on his seventieth birthday, said he was thankful to Margaret Fuller. 'From her,' he added, 'I learned the power that is in us all, the mighty powers of the soul; she aroused me to the value of life; she taught me how to live for an end, and a good one.'"

Christian Register: "President Adams persuaded Chief Justice Marshall to examine the Bible for himself. At the close of his study, the great judge said: 'I am amazed! As you suggested, I have gone through the entire book this year, and I must say that, judged by its plain words and the manifestation of its writers, just as a lawyer would judge any other document, it teaches beyond all question your Unitarian faith.'"

The *Atlantic Monthly* for May says: "Education should be a training to promote insight, power of thought, and facility in acquiring knowledge. Perception, not memory, should be cultivated, and as the student can advance only by his own endeavors, he should be led through such a course of labor and original thought that he may come out an independent thinker, as well as a thorough scholar, in such branches of education as he has inclination for. * * * What we want is not to lift young men up to a height and hold them there, but to enable them to rise by their own exertions.

The Christian Register quotes the *Religious Herald* as follows: "When women are made members of boards of management, with a share of the responsibility of planning and executing, a new element of power will be felt in many religious and benevolent corporations: In foreign missions, in home missions, among the freedmen, in almost every important Christian enterprise, there are certain things which the quick wit and warm heart of woman will see as by instinct, and do as a matter of course, which are now left undone for lack of just that wit and warmth in the nature of those who direct these Christian agencies."

The Alliance: "Mrs. Joaquin Miller, in her lecture on her husband's character and genius, declares that she has gone hungry, to please the delicate taste of her lord, and refers to the result in the following vein of sarcasm: 'He never liked to see me partake of much food. Of course I was interested in making myself agreeable. I had a desire to please my poetic liege, and I went hungry until I became quite pale and interesting; but it was all in vain, for my poet went down to the classic shades of Oregon and made love to a bouncing Willamette girl, who weighed two hundred pounds avoirdupois, and who ate all she wanted.'"

The Alliance, in "A Home-talk about Decorations," says: "Every room has its purpose, and in furnishing and decorating, this purpose should never be lost sight of. The dining-room is to be used for eating, hence it needs no book-cases and easy chairs. Its pictures should be such as would prove as great appetizers, as an out-look over a bit of beautiful scenery. The custom of placing game-pieces and fruit-pieces in the dining-room, while really not open to the objection of inappropriateness is still a trifle coarse. As if the mind must assist the stomach to do double duty, and feed on pictures after it has fed on the substantials themselves. One of the most agreeable dining-rooms I ever saw, had not a single picture suggestive of gastronomy, but the walls were hung with copies of the floating figures of Pompeii, and some of the old masters on which one could gaze forever and still find something new."

The *Unitarian Herald* quotes the following from an article entitled "Girl Graduates" in the *Guardian:* "It is easy enough to make jokes upon this subject, easy enough to ask, 'Why should women want to learn more than they do, or as much, as men?'—but it is not so easy to answer the retort, 'Why should they not?' We cannot go over again the well-worn discussion as to the right of a woman to the best attainable cultivation of such intellectual powers as she possesses. But we should have thought that no one (except, perhaps, that philosopher who defined a woman as 'an unreasoning being, who pokes a fire from the top,' or the intelligent working man who occasionally kicks and stamps upon his wife) would deny that women have equal rights with men in this matter of education. Their brain power, it is said, is inferior to that of men. Be it so; but at any rate let them have a fair chance of trying what they can do."

The *Christian Register* contains an article on Charles Dickens by Rev. S. Fletcher Williams, of Liverpool, England, from which we clip the following:

"It is not hazarding too much to say that, of all English writers, Charles Dickens is the most universally read: he is a favorite with all people, literate and illiterate. His writings touch so many sympathies and probe so many depths of the human heart that it is certain no writer ever before had so select, with so universal, a range of admirers. * * * * As a social reformer and philanthropist, Dickens employed his great powers for the benefit of the helpless, the destitute, the oppressed, the degraded. His sympathy with the poor was of a passionate intensity. Mercy to the unfortunate was ever on his lips. Beginning to write at a time when so many novelists paid reverence to a false aristocracy, he set the example of sympathizing with the great unwashed,—physically and morally unwashed. * * * * He always eloquently preaches the doctrine of human brotherhood. With powerful earnestness, he appeals to us all for a little of the human love that mends the world; and exposes what he considers the wrongs of the unassisted poor, the unjust sternness of that authority which thinks not of their awful temptations and of their subjection to a preponderance of evil over good influences."

The Independent: "The late meeting of the American Frœbel Union in this city furnished proofs of the hold that the Frœbel idea has on the civilized world. It is now more than fifty years since Friedrich Frœbel published the book that gave the first announcement of his system of education, and nearly thirty years since the Prussian Government prohibited all Kindergarten in which his method was employed, on the ground of its communistic tendencies. At the meeting held here three weeks ago letters were read from auxiliary societies in San Francisco, St. Louis, Chicago, De-

troit, Boston, Philadelphia, Washington, London, Berlin, Dresden, Geneva and Naples. The Western world seems to endorse the system. Probably no objection will now be made on the score of revolutionary tendencies. There are some persons who think that the Kindergarten is an unfortunate attempt to make an artificial, royal road to learning; to confound study with play; to weaken the intellectual stamina of childhood, by taking away the demand for study. But public opinion is fast striding over this objection, and is inclined to hold that the occasions for serious work come soon enough in the child's life. The Kindergarten is, in fact, not a disciplinary school, but a plan for facilitating primary acquisition. It is precisely what the university is not. With the changes in the constitution of the American Frœbel Union adopted in Boston a month ago, we trust that its efficiency will be increased and that the experiment it is making may have a fair trial in this country."

The Atlantic Monthly, May: "Should not the dictionaries revise their definitions of the word *tramp*, now that legislation in so many of our States has made the person a criminal? Massachusetts, following her New England sisters, offers the tramp the advantages of her State work-house and houses of correction, but in such a compulsory way as to deprive the boon of the attraction which it might otherwise have for him. For the tramp is too sincere a lover of liberty to be grateful for any act which relieves him of it, even while insuring him those two prime necessaries of his life, free board and lodging. The selection of a work-house as his place of confinement is a peculiar indignity to the tramp, whose existence is based on the avoidance of work. Whether his practice in this respect is the result of a thoughtful consideration of labor as the primal or consequential curse, or is based on an intuitive perception of the value of leisure, it is not now necessary to inquire. It is enough to emphasize the rigor of laws which not only assume the criminality of the tramp, but affix to it a punishment which is especially offensive to his sensibilities."

The New Religion: The King of Siam, in a letter to Edwin Arnold, acknowledging the receipt of his "Light of Asia," says: "My father devoted much time to the study and defence of his religion, and although I, being called to the throne while young, had no time to become a scholar like him, I, too, have interested myself in the study of the Sacred Books, and take a great interest in defending our religion and having it properly understood. It seems to me that, if Europeans believe the missionary preaching that ours is a foolish and bad religion, they must also believe that we are a foolish and bad people. I therefore feel much gratitude to those who, like yourself, teach Europeans to hold our religion in respect. I thank you for the copy of your poem, 'The Light of Asia,' presented to me through my minister in London. I am not a sufficiently good scholar to judge English poetry, but, as your work is based upon the similar source of our own information, I can read it through with very much pleasure; and I can say that your poem is the most eloquent defence of Buddhism that has yet appeared, and is full of beautiful poetry. * * * To mark my opinion of your good feeling toward Eastern peoples, and my appreciation of your high ability and the service you have done to all Buddhists by this defence of their religion, I have much satisfaction in appointing you an officer of our most exalted Order of the White Elephant, of which you will soon hear further from Mr. D. K Mason, my Consul-General in London.

The Study Table.

J. LL. J.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

Certain Dangerous Tendencies in American Life, and other papers, published by Houghton, Osgood & Co., Boston, from Jansen, McClurg & Co., Chicago, pp, 260, $1.25

The Manliness of Christ, by Thomas Hughes, Houghton, Osgood & Co., Boston, from Jansen, McClurg & Co., Chicago, pp. 160, $1.00.

Swedenborg and the New Church, by James Reed, Houghton, Osgood & Co., Boston, from Jansen, McClurg & Co., Chicago, pp. 143, $1.25.

Belle and the Boys, by Mrs. Caroline Fairfield Corbin, Jansen, McClurg & Co., Chicago, pp. 248, $1.25.

Principles and Portraits, by C. A. Bartol, Roberts Bros., Boston, pp. 470, $2.00.

The Life of William Ellery Channing, by his nephew William Ellery Channing, Centenary Memorial Edition, published by American Unitarian Association, Boston, from Western Unitarian Headquarters, pp. 459, $1.00.

Reminiscences of William Ellery Channing, by Miss E. P. Peabody, Roberts Bros., Boston, from Western Unitarian Headquarters, pp. 459, $2.00.

Channing, a Centennial Memory, by C. T. Brooks, Roberts Bros., Boston, from Western Unitarian Headquarters, pp. 259, $1.50.

Photographs of Channing, copied from the Bouton portrait, from Chas, Taber & Co., New Bedford, Mass. 14x17, 75c., cabinet, 35c.

Pamphlets and Magazines. Atlantic Monthly for May with the following table of contents.—The Stillwater Tragedy, VI.—IX., Thomas Bailey Aldrich; The Examination System in Education, Willard Brown; Wants; McIntyre's False Face, W. H. Bishop; Talent and Genius, Christopher P. Cranch; Ten Days in the Rebel Army, S. H. M. Byers; A Neglected Poet, G. E. Woodberry; Records of W. M. Hunt, II, Henry C. Angell; The undiscovered Country, XV.—XVII., W. D. Howells; Bluebird's Greeting, George Parsons Lathrop; The Democratic Presidential Nomination; British Americanisms, Richard Grant White; Recent Novels; Mark Twain's New Book; Farragut; Metternich; Zola's Last Novel; Hector Barlioz; Madame Le Brun; Symond's Greek Poets; The Contributor's Club; Publications received.

"*The Head and Heart*," a sermon, also letter of resignation by George Chainey, Evansville, Indiana, 8 pages, published by George C. Smith & Co., price 5 cents.

Channing's Life and Work, by J. W. Chadwick, published by James Miller & Co., 6 cts, annual series 50 cts.—*Unity Pulpit*, sermon by M. J. Savage, Channings' Unitarianism, published by Geo. H. Ellis, Boston, 6 cts.,—*Was Jesus God*, Sermon by Ira C. Billman, Jackson Mich.

—A volume of John Weiss' essays is soon to appear, entitled the Immortal Life,—containing an introduction by Wasson.

—In *Swedenborg and the New Church*, Mr. Reed gives us one more attempt at an interpretation of this mystic, who is at once the despair and the admiration of the thoughtful. In eight lectures he gives in language largely divested of the technical terms of the new church, which do so perplex the uninitiated, the cardinal doctrines of this faith.

—Jansen, McClurg & Co., of Chicago, begin with May 1st, the publication of a monthly periodical, devoted to literary news and criticisms, to be called "*The Dial*." The venture is to be in the editorial charge of F. F. Brown, long associ-

ted with the literary life of Chicago. Subscription, one dol- per year.

—Among the neatest as well as the most valuable series of cheap reprints is the Standard Series issued by I. K. Funk & Co., New York, containing Thomas Hughes' Manliness of Christ, Arnold's Light of Asia, "Imitation of Christ," Farrar's Life of Christ, and similar works for from 10 to 25 cents. With the assurance that the publishers are doing the fair thing by the authors, unprotected by a copyright law, there can be but rejoicing over this popularizing of such reading.

—The eight essays which the Houghton, Osgood house present in the volume, *Certain Dangerous Tendencies in American Life*, etc. Are already familiar to the reader of the "Atlantic" they are from the pen of our co-worker the genial pessimist Rev. J. B. Harrison, now of New Hampshire. The publishers have done a service to the workingmen of America in thus presenting these papers in book form, if they only would read them. These studies into American life exceed in penetration and plain speach anything we know of in print. The first essay, which gives the title to the book, created a deeper impression and called forth more comment, we think than any magazine article published in America for years. In it will be found the severe but altogether sober arraignment of the churches of our land which was noticed at the time of its first appearance in the pages of *Unity*. In the closing essay on Sincere Demagogy, the go-easy optimism of the times is assailed, but he states the argument for hopefulness so well as to leave the impression that he almost believes in it himself. Indeed a man that is convinced "That the working men are, as a class, quite as accessible to teaching or enlightenment as our cultivated optimists;" that discovers "The whole of the world everywhere;" That can show how one lone woman on a Kansas prarie can elevate and renovate a whole neighborhood by means of a Sunday afternoon reading club, and how "Jim," the man who believed he "would be a savage were it not for hard work," can reclaim forsaken acres and cause a dirty village to go clean, is a very healthy kind of an optimist though he does see that a "good deal of hard mule work is needed in this country." In his "workingmen's Wives," he makes what to many will be a startling assertion yet we think it true, that "most women can keep money much better than men can." This writer seems to us to be more successful in his diagnosis than he is in perscriptions. The cheap paper however ably edited can not reach the sore in the heart of the laborer, nor can the postal saving bank system which he so earnestly urges.

DR. BARTOL'S NEW BOOK.

Dr. Bartol, like Swedenborg's angels, grows young as he grows old; and the spirit which, so boldly faced the "Radical Problems," and so warmly welcomed "The Rising Faith," now smiles upon us even more cheerily in those "Principles and Portraits." Like a young radical, he thinks "it is the abominaton in the holy place to-day, that the clergy cling to what has been handed down, however it may contradict the new conclusions." But he welcomes the new conclusions, only to find a new religious revelation in them. To him, "the doctrine of evolution is an attempt at justice, at once, to matter and mind;" and Darwin and Spencer are "but contributors to a worship wider than can be held in church walls." He gladly learns of science, but asks science to take account of human affections, and aspirations too. "Is there not, for a man, in the catalogue a place, as much as for a butterfly or a bug?" "Please, O naturalist! in you collection put me down." It is the spiritual side of phenomena that he always sees, and with him the soul outweighs the solar system.

His philosophy may startle some, but it will startle them only into nobler thought and feeling. The human spirit, with him, is vastly larger than the selfish ego, and includes love and the "feeling that *unselfs* the soul." The same principle he carries into his thoughts of the Creator, or "Evolver, as we shall soon say"; so that he boldly finds praise in the dreaded idea that God "is not conscious of himself." "If he be nowise forgetful of himself, he would be devoid of the finest virtue which his creatures display. He is conscious in his own offspring and work, rather than in and of himself, and we are the process of his mind as well as the fashion of his hands. God pushes forever into the action which is His only speech. He is good, but never stops to think how good he is; and for his own glory, of which, the tradition of selfish ages, says he is jealous, he cares not a jot."

His themes are: Definition, Education, Deity, Science, Art, Love, Life, Business, Beasts, Politics, Play; and he gives us very fine and personal "portraits" of Shakespeare, Channing, Bushnell, Weiss, Garrison, and William Hunt. The book, like all his writings, can, of course, be reviewed best by extracts:

"God inhabits not but includes the sky; and that is not a man who carries not the Heaven he goes to in his heart."

"The creation we are part of is no finished plan to be surveyed in its completeness, but a vast excursion and undertaking, we co-work with God, which would have failed and foundered had he ever even found one day in seven, self-complacently to call it good."

"I fear that obstinate folk planting themselves on their propositions, sometimes miss the best uses of a backbone! A backbone is not a ramrod or a crowbar, and a man with the choicest specimen of it is not a granite Bunker-Hill monument standing high, or a dummy engine moving through the street. The spinal column is not perfect when any intervertibral is ossified. It was not made for erectness only, but to bow with."

"Freedom is room for virtue, a way to truth, dove of the temple, porch of the heaven of love; yet let freedom go to the winds if it be not that! We have freedom enough, and enough of nothing else. The clamor for it is a baby-cry. Would you have it for its own sake? Then it is your idol, not your God."

"Had we educated the affections which moderate the propensities, we should have, for beauty and bounty and all charity, the vast sums lavished in the burning of tobacco and the making of alcohol to burn us. An uneducated people will not, by force of prohibitory laws, or of societies and agents armed with statutes against the circulation of indecent books and prints, be either temperate or pure. An uned ucated nation will not, if it be strong, keep the peace, but vent its animal passion; like England, still hinting a name half brute and half man, as she rushes to butt and gore in Afghanstan and Zululand, with reasons of policy, and for excuse the rectifying of fountains thousands of miles away."

I know an earnest love, but God save me from an exclusive one, and keep me from wishing or enduring the monopoly of a human heart! We may be partial to one person, like the sun flattering some mountain-top or blazing back from some windowed tower as he rises or sets; but be we also impartial as the sun, making the whole earth his reflection and flinging his radience through the sky."

"The present of a man is not like that of a beast. It is not limited to the tick of the clock, or imprisoned in walls of space. It is made up of memory and hope. It is the focus of yesterday and to-morrow, of a thousand experiences and anticipations."

"The great philosophers are distinguished from the small ones in affirming that no philosophy can cover the ground."

"By faith Columbus sailed for a western world. By faith Newton beheld in the apple a little globe, and in the sun, moon, and stars, but falling apples. By faith Franklin and Kane put forth after open channels at the frozen pole. By faith Benjamin Franklin lifted his kite to the cloud to verify a suspicion that lightning and electricity are the same. By faith Morse forsees a pen that reaches over land and under sea. By faith Goodyear predicts a substance, whose utilities he has to guess at before he can make good. By faith Morton risks murder in an operation, to learn if continued life be consistent with insensibility to pain; and ether becomes the physical savior of mankind. By faith Leverrier is put on the track of a new planet from observed perturbations of the old. From the same faith, now laughed at, men will travel and fly in the air from shore to shore, by and by.

"I do not know who God is; but I do not know any more who I am! He is no greater mystery to me than I am to myself."

"*Abandoned women*, we say; by whom among men? The sin against her, if the expression be correct, is greater than she can have committed herself."

"We may know what progress a man has made by the importance of Satan in his creed. If the devil have a large place, the man is low down in the valley where all the depravities cluster and lock. As the man rises, the demons flee."

"Heaven is not a matter of chronology, or bit of territory beyond the tomb, staked out. It is a state of mind with a mortgage on paradise, which eternity alone can pay."

"If it be a bad world and a bad race, it is a bad God."

"What signifies the size of your operation when an unfair purpose renders it small just in proportion as it is large? You may handle Erie or Hudson or Pennsylvania Central or New York and Hartford; but if you do it in disguise let me stand in the shoes of the poor woman, who puts the biggest oranges on top, or turns the rotten peach inside, or is tempted to count eleven for twelve, rather than in the seven-leagued boots you play the highwayman and freebooter, in as you travel, and hurry to ruin others and damn yourself."

"When the disciples ask Jesus who had sinned, the parents or the blind man, and he answers 'Neither,' would not an orthodox professor have to commit the Master of falsehood and say 'both.'"

"My sketch of Channing has a background in my own experience far away. It must be nearly sixty years since, in the town of Freeport, Maine, I heard my father and uncle talking with much animation of a preacher whose voice had been heard somewhere in the neighborhood, and some printed word also from whom had reached their eyes; and the lift and lightening of their faces seemed to the little boy to extend to the landscape and embrace the horizon. To men of the present generation it were hard to conceive of the cloud of a gloomy theology then brooding over New England. The joy of my relatives in their new found teacher of liberty and love was for me, at seven years of age, nothing less than the removal of a curse."

"Let no admired discourser imagine that the excited throng at his temple or tabernacle proves him on the line of advance for mankind! When there was a multitude Jesus took his leave."

"Jesus never became to him a mere man. There is no mere man."

"Death gives an enormous advantage to a man. Nothing strikes like a dead hand or reproves like forever silent lips; but with what comfort we remember any effort or sacrifice for the departed! We give life when we give happiness and we take it away when we diminish joy." H. M. S.

"BELLE AND THE BOYS," is a bright book about very real children—children full of the mishaps that belong to their years, but full also of the good impulses and desires, that when properly nourished and well directed, convert the blundering boy into the self-poised, earnest man. It is a book that mothers of little "Dannys,"—the Elisha Kent Kane sort of boy—who keep the maternal nerves on the tension, expecting hourly broken limbs if not a broken neck, and the maternal fingers busy sewing tears and drying *tears*, may find a hint how to utilize and direct that exasperating bird-nesting propensity that seems to possess some boys, spite of all devices and punishments. The "flank movement" suggestion is a capital one. Were the headstrong boy treated oftener to a pic-nic, or some other enjoyment, and less often to the intimation that his future probability lies in the direction of the house of correction, penitentiary, if not the gallows, there might be less frequent tendencies in these directions. In the study of our children, as the author intimates, we must not forget whose tendencies they inherit. Fred is not the only boy whose *obstinacy*, (in manhood we call it *firmness*,) has sadly perplexed a mother's heart, and yet "is so very like somebody else" she dearly loves and thoroughly respects. Fathers, dont forget *this* in your impatience with the boy's waywardness. Look back to your own boyhood. Mothers, make *friends* with your daughters and trust them. Let them help bear your burdens a little. 'T will be better for them as well as yourself. We heartily recommend the book.

S. C. LL. J.

"Every noble crown is, and on earth will ever be, a Crown of Thorns."—*Carlisle.*

"There needs all the teachings of civilization, nay, the education of life, to enjoy nature truly."

The Chinese say of mistakes: "The glory is not in never falling, but in rising every time you fall."

"Failure after long perseverance is much grander than never to have a striving good enough to be called a failure."—*George Eliot.*

"Our guides, we pretend, must be sincere; as if those were not often the best teachers who only yesterday got corrected for their mistakes."

"That which is now our idol, may quickly become our burden, and we know not how soon we may be sick of what we were lately sick for.—*Henry.*"

"Anger may be foolish and absurd, and one may be irritated when in the wrong, but a man never feels outraged unless in some respect he is at the bottom right."—*Victor Hugo.*

"I once read that Arabians washed their hands before prayer, but in the desert where there is no water, they wash their hands in sand and dust. So it is: the dust of work purifies.—*On the Heights.*

"But the mind of man hath two ports: one always frequented by the entrance of manifold vanities; the other desolate and overgrowne with grasse, by which enter our charitable thoughts and divine contemplations."—*Sir Walter Raleigh.*

"When thou prayest for Spiritual graces, let thy prayer be absolute; when for temporial blessings, add a clause of God's pleasing; in both, with faith and humiliation; so shalt thou undoubtedly receive what thou desirest, or more, or better. Never prayer rightly made, unheard; or heard, ungranted."—*Quarles.*

"Above broken imperfections, above din and jar and fret, there riscs evermore the something higher, towards which our eyes may turn, our weary feet may press. If it were not so we should be living in the corn fields and in the streets forever. But when we once have felt that other beauty, its desire can never again go out of our souls."—*Frances M. Peard.*

ANNOUNCEMENTS.

The last issue of *Unity* was exhausted before we could supply the *Advocate* subscribers, hence the re-publication of the following card. The subscribers of the *Advocate* will receive *Unity* from this date to the expiration of their subscription, at the end of which time we trust they will continue as *Unity* subscribers.

TO SUBSCRIBERS OF THE

UNITARIAN ADVOCATE.

A Card.

Having changed my field of labor to the "West" by moving east, I have thought it best that the *Advocate* be merged in another paper, thereby securing a greater unity of effort and purpose in our work and a larger UNITY for our subscribers, instead of the *Advocate*. UNITY is a paper that you will like from the first and grow to like more and more. I expect to be an occasional contributor to its columns, and when my articles are absent you will find better ones instead of them. It is fully expected that when the year 1880, for which you have paid, expires, you will renew promptly by sending $1.50 to UNITY office. If you have not paid up your subscription to the *Advocate* for this year, please send it to me, at Kansas City, Mo., immediately. I am behind fully $200 on the *Advocate*, and need every dollar that is due me; and those who received the January, February and March numbers of the *Advocate* for 1880, ought to pay for the whole year—(terms $1 a year *in advance*)—and accept *Unity* instead of the remaining numbers that I now cannot publish.

Sincerely yours, D. N. UTTER.

UNITY LESSONS.

Series V, by W. C. Gannett, on Channing and the Unitarian Movement, is necessarily postponed one more issue. The first two lessons—

I. The Boy Channing;

II. Channing finding out what he was made for;

will appear in our next, and be published also in four-page slips. Single sets (eight or ten lessons) 10 cents. In quantities of twenty-five, or more, at the rate of five cents per set.

UNITY LEAFLETS.

We propose to publish, under the above title, such papers as may appear from time to time in *Unity* columns, as will best serve as campaign documents in the Missionary Work for "Freedom, Fellowship and Character in Religion." No. 1 will be ready May 10, being the article on "The Unitarian Movement in America, and Channing's Relation to it," by W. C. Gannett, which is completed in this number. The Leaflets will appear in uniform type and in an attractive and convenient shape for circulation. In order to secure as wide a reading as possible, they will be furnished at the following prices: 5 cts. per single copy; 25 cts. per doz.; two dollars per hundred.

WESTERN UNITARIAN CONFERENCE AND WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The annual meeting of these Societies is to be held at Milwaukee, June 15—18, 1880. The full programme will be duly announced, and we have every reason to expect a session of cheer and energy. The churches have been requested to plan early to be present with large delegations.

JENK. LL. JONES, *Secretary.*

ST. LOUIS, 417 Pine St., April 19, 1880.

Editor of Unity:

DEAR SIR.—Please acknowledge receipt from Society of the Church of the Messiah, of St. Louis, per Rev. John Snyder, one hundred and twenty-five dollars, further contribution to the Western Unitarian Conference; also announce the receipt of forty-five dollars from the First Congregational Church of Cincinnati, per Rev. C. W. Wendte, as contribution to Western Unitarian Conference.

JOSEPH SHIPPEN, *Treasurer.*

UNITY RECEIPTS.

Miss Abby W. May, $1.50; Rev. G. W. Cutter, $5.00; Rev. J. W. Chadwick, $5.00; Rev. Henry Westcott, $9.00; Miss Belle Rockwell, $1.00; Dr. John Reiter, $1.00; Joseph H. Allen, $1.00; Alfred Hance, $1.00; Miss H. W. Hall, $1.50; Miss M. H. Brooks, $1.50; Mrs. Edward Bebb, $1.25; Mrs. B. M. Conant, $1.25; Mrs. M. F. Jamison, $1.25; Rev. J. Wassail, $1.25; Miss Lucretia Starr, $1 25; Mrs. C. J. Richardson, $0.50; J. C. Nerins, $1.50; Rev. W. C. Gannett, $4.00; Rev. R. L. Herbert, $16.25; Mrs. Mary A. Livermore, $2.00; Miss Mary A. Safford, $0.90; Rev. S. S. Hunting, $1.00; Mrs. T. D. Brewster, $1.50; Mrs. Dr. Whitehead, $1.50; Mrs. E. M. Numsen, $1.25; Miss Mary H. Gale, $1.25; E. P. Wright, $1.25; Mrs. A. E. Sherman, $1.25; W. H. Baldwin, $1.50; Mrs. Kate G. Wells, $0.50; C. C. Smith, $1.50; Miss A. D. Williams, $1.50; Mrs. Cutler $1.50; Mrs. Z. P. Galvin, $1.25; John Bircks, $1.25; Mrs. C. Button, $1.25; Mrs. George Nichols, $1.25; Mrs. J. W. Johnson, $1.25; Richard S. Mason, $1.25; E. W. Clarke, $2.50; J. Z. Fretz, $1.25; J. T. Sunderland, $11,25; Dr. T. P. Wilson, $1.25; H. K. White, $1.25; Mrs. Peaseley, $1.25; Israel Hall, $1.25; L. S. Berry, $1.25; W. W. Burt, $1.25; B. C. Burt, $1.25; J. B. Allen, $1.25; W. D. Harriman, $1.25; B. Brown, $1.25; Prof. V. C. Vaughn, $1.25; T. C. Clayton, $1.25; T. P. Partridge, $1.25; W. Russell, $1.25; W. J. Huff $1.25; Mrs. E. C. Moore, $1.25; Robert Whitman, $1.25; G. B. Gott, $1.25; W. W. Swick, $1.25; Prof. B. F. Nichols, $1.25; Rev. Solon W. Bush, $2.00; Ruth Gillette, $1.50; Miss S. A. Mayo, $1.50; Mrs. C. P. Wooley, $1.50; Mrs. E. S. Waite, $1.40; Capt. M. J. Eaton, $1.25; John E. McKeighon, $1.25; Rev. J. Ll. Jones, $15.00; Oliver Charles, $1.50; George Walling, $1.50; Henry W. Allen, $0.50; C. C. De Costa, $1.50; Rev. J. L. Douthit, $1.25; specimen copies, $1.46.

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